THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven*" (MATT. 7: 21).

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EDUCATION AMONG THE "MORMONS."

"THE State of Utah has the smallest percentage of illiteracy of any state in the United States," so says the Hon. P. P. Claxton, government commissioner of education. This may sound strange to many people in the face of the statements that have been made so many times that "'Mormonism' could exist only among the ignorant," that "the elders are only going to the poor and uneducated." It is true that the gospel of this dispensation has been preached to the poor as well as the rich, but in most cases it has been the poor who have accepted it. There is nothing strange about this condition, for the same was true of the days of the Savior and the doctrine He taught.

Speaking through the Prophet Joseph Smith in this last day, the Lord said, "Let them preach by the way, and bear testimony of the truth in all places, and call upon the rich, the high and the low, and the poor to repent." That has been the rule that has been followed ever since the organization of the Church. There have been none spared. Where there has been a chance the rich and the educated have heard the gospel, but, like the people in the days of the Savior, "It is hard for a rich man to enter into the kingdom of God." They are bound by so many obligations and labors that they do not have the time to devote to the salvation of their souls.

There has been no time in the history of this people (the "Mormons") when they have not encouraged and fostered education. In the early days of Jackson County, it is said that Parley P. Pratt, one of the first apostles of this dispensation, walked barefooted six miles to teach others who were as poor as he was. This because of their great craving for learning. At Nauvoo, Ill., the first thing

done was to charter a university to encourage higher education. When they went west schools were the first thing to think of.

Two thousand missionaries in the world all the time, changing every two or three years, meeting with all classes of men and women, looking for the best in every line of human endeavor, cannot help impregnating every city and hamlet of their native state with the thought of advancement, growth, development, research—education. There is no factor can give the broadness of vision and the wealth of information that travel gives. These men are travelers of the entire globe—not only in the luxury of palace Pullman cars and palatial steamships, but they go from city to hamlet, from workshop to farm and to every house in the land, thus absorbing the conditions of every country under the sun.

Education—there are no people who believe with such wholesoulness in every phase of education as do the "Mormons." With all their hearts and with every fibre of their beings they push this work to its completest fruition. Why shouldn't they believe in education, when they believe their salvation in the future will be in keeping with their intelligence?

"Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection: and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." Again, "It is impossible for a man to be saved in ignorance." "Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand.

"Of things both in heaven and in the earth and under the earth: things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms."

"The glory of God is intelligence, or, in other words, light and truth."

"For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue: light cleaveth to light."

The quotations have been taken from the Doctrine and Covenants, one of the standard works of the Latter-day Saints. These truths are taught to all, old and young, rich and poor alike. They all believe these doctrines, then why should they foster ignorance as they have been accused? There is no heaven, in the eyes of the "Mormon," only as it is attained through intelligence. Where you find them you will find their schools. It matters not if they are compelled to hire teachers and pay for them themselves. What

advantage does earthly riches hold compared with heavenly, to a people who believe with such a devotion that they will rise with the intelligence they acquire in this world?

We are glad to know that Utah has forged so far ahead that she stands in the front of all her sisters, although in years much younger than many of them. Her students may be found in almost every seat of learning in all the world. In art and science she has been recognized by the great universities of both continents. Her musicians have thrilled the music-lovers of the land, and only just now there is a controversy going on as to who will receive the work of the great Dallin. Kansas City is in friendly rivalry with Boston over the masterpiece. This the work of a "Mormon" boy.

James A. Garfield says: "The best system of education is that which draws its chief support from the voluntary efforts of the community, from the individual efforts of citizens, and from those burdens of taxation which they voluntarily impose upon themselves."

This has been the education which has been followed. The tithe system has always been a voluntary offering and never at any time has it been binding upon men. They have brought of the riches of the soil, the workshop, and from every avenue of wealth and have laid it at the feet of those who have been chosen for the work. Year after year they have done it, until they have become an ensign to the world and the nation's eyes have been turned to that people. They have been educated. Not only the mind, but the heart has been trained, and with them both there has been a physical development that will yet be the wonder of men in every land and clime.—*Liahona the Elders' Journal.*

DIVINE AUTHORITY—WHO HAS IT?

TRULY a pertinent question, one which is of vital concern to the whole world. Let us go to the world with this important question. First, let us see from the Book of Books—the Holy Bible—what constitutes divine authority. Then, having a knowledge of what it is, we will ask of the world's religions, Who has it?

Let us listen to the Savior's voice as He speaks to those humble fishermen, co-workers with Him in the ministry. St. John records in chapter fifteen of his gospel, sixteenth verse, these words: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it you."

St. Paul, speaking of those "who are ordained for men in things pertaining to God," says, in Hebrews 5: 4: "No man taketh this honor unto himself, but he that is called of God, as was Aaron."

Seeking information as to how Aaron was called, we find a record of it in Exodus, twenty-eighth chapter. The Lord God speaks unto Moses by His own mouth, saying: "And take thou unto thee Aaron, thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office."

The words of Jesus to those whom He had chosen and ordained are: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20: 23). Now we know that to have "Divine authority" is to be "chosen and ordained" by Christ, or by His delegated authority on the earth. These ye shall know "by their fruits." Let us seek those who possess this authority and bring forth the fruits pertaining to its possession.

God's kingdom is a kingdom of order. No one is entitled to officiate in the Divine name unless he is authorized by God. "No man taketh this honor unto himself," for he that so doeth is assuming an office and position that he has not the right to hold. The state or nation would not tolerate such a thing. It would fail to recognize his authority, for he would have none.

There are men in the world who claim to remit personal sins. But do they possess authority to do so? The priests of the Roman Catholic Church pretend to grant absolution from sins committed. They do this by word of mouth. Let us see what the word of God has to say concerning the "remission of sins." St. Peter on the Day of Pentecost declared unto the many nationalities there present the need of baptism in order to gain the remission of sins (Acts 2:38). John the Baptist had also proclaimed this before him. "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."

St. Paul said to the Philippian jailor: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). It is also written: "For there is one God, and one mediator between God and men, the man Christ Jesus" (I. Tim. 2:5). The truly authorized servants of the Lord are only able to remit sin by the divinely-instituted ordinance of baptism.

Who are these that are authorized? Are the Methodists able to perform this ceremony in righteousness before God in an efficacious manner? No: they deny the necessity of baptism for the "remission of sins." Baptism in any form is optional with them. Ah! but the Baptists perform this ceremony unto all who seek admission to their church. Have they authority from the Divine Head? If so, when and how did they receive it? They base their authority (?) upon the Bible. Is this sufficient? Were they "called of God, as was Aaron?" No; for they deny the necessity of revelation in these days. So do all other churches, with one exception. That "one exception" is the Church of which I wish to speak to you through the medium of this article.

Joseph Smith, the Latter-day Prophet, laid claim to the honor of being "called of God, as was Aaron." This boy-Prophet of the nineteenth century has left behind him living monuments to the truthfulness of his claim. As a boy he was of a devout, religious spirit, but, nevertheless, he claimed no connection with the conflicting sects by which he was surrounded. He was a Bible student, and he sought the deep things of God, for he thirsted to know the truth. Realizing that "Satisfaction is the sunshine of life," he sought it, but failed to find it in the religions of his day.

One day whilst reading his Bible, he paused at the passage found in James' Epistle, first chapter, fifth verse, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." Joseph Smith sought "wisdom from God." This he got. He prayed to the Lord in secret. And there appeared unto him, surrounded by a pillar of light, the Father and the Son. The very God and His Christ appeared unto him, and made the humble youth the possessor of wisdom which no one else in the world possessed. The Prophet Joseph received an answer to his query as to "which of all the sects was right, and which one should he join"? The answer came: "Join none of them, for they are all wrong." The Lord made it clear to Joseph that He would use him as an instrument to re-establish His true Church, and give him authority to officiate in all the ordinances of the gospel which would be restored in due season, together with the gospel as it was taught in the days of Christ and His apostles.

As it was spoken of the Lord unto the Prophet, so it came to pass. The interesting story is told at length in the published works of the Church of Jesus Christ of Latter-day Saints. The gospel, together with authority to officiate in its ordinances, was restored to earth. John the Baptist, with Peter, James and John, the apostles of the former-day Church of Christ, appeared unto Joseph Smith and bestowed upon him the authority which they possessed. Thus was ushered in the last dispensation of the fulness of times. The gospel, with all its ancient gifts and blessings, has now been restored to the earth in its fulness.

The only authorized ministers of the gospel of Christ are the much-maligned Latter-day Saints, commonly known as "Mormons." "By their fruits ye shall know them." Does an evil tree bring forth good fruit? Judge ye.

Salt Lake City. AUBREY PARKER.

CARD PLAYING.

A CORRESPONDENT has sent a request that we say something of the position we take on card-playing. Heretofore, I have written upon it, both in this magazine and others, and spoken of it many

times before the congregations of the saints. Personally, and always I am positively and insistently opposed to the Latter-day Saints playing cards, either at home, in private circles, in public, at socials or at any other gathering of the people. Our correspondent further states that he wishes to know how to meet the argument of a number of young ladies in his settlement who are or should be workers in the Sunday School and other organizations of the ward, who insist on playing cards "in their private parties or gatherings, of three or four, and so on, when they get together for an evening's visit." They argue that they just play among themselves and enjoy it: they do not play for money: they play in their own homes, so they are not, as they claim, setting anyone else an example outside of their own circle of friends, and for that reason cannot see where they are doing any harm. They feel, also, and have so expressed it, that "anyone who opposes them is interfering with their personal liberty." They say further "that certain persons in high standing in the community have their card parties; they, nevertheless, go to meeting, and are treated as the best of people:" so that, "if it is right for these people to play cards in social parties, it cannot be wrong for us in our private parties."

Our correspondent further states that he has even heard of "certain High Priests who play cards when they ought to be in meeting on Sunday." He wishes us to tell him how to meet the arguments of the young ladies. If there is any truth in what he says he has heard about "certain High Priests," they should be dealt with for their fellowship.

It appears to me a very simple matter to meet such arguments. It is just as sinful in the sight of the Lord to do an evil secretly or in the home, as it is to do one publicly, and it has practically the same effect upon the person who does the evil act, although the evil results may not be so far-reaching as if done in public. No person can play cards, or smoke, or drink, or do any other forbidden thing, in his home, by himself or among his personal friends, without being guilty of wrong doing just as much as if he did all these things in public. We cannot be hypocrites, and whatever we do should be worthy, of course, of being done openly and above board, if we would be effective teachers. No young lady can teach children in the Sabbath School the evils of card-playing, who plays cards in her home society, or with her personal friends. The teachings of such will have no good effect, because her heart will not be in it, and example and habit are stronger than words. The same may be said of every other person, including "High Priests," and "certain persons in high standing."

I have stated heretofore why I hold that card-playing is wrong. In the first place, it results in the useless waste of valuable time; secondly, the practice leads to the public card table, thence to the saloon, to gambling, and to ruin and shame. These facts can be

easily demonstrated by the history of men who have begun the game, intending not to carry it farther than for pastime and pleasure in their private homes, but who have gradually become infatuated—crazed—with it, and left the home, and taken up with companions who have easily led them from card-playing for fun or amusement, to playing cards for money and intoxicating drink, which course most certainly leads to destruction. I am absolutely opposed to playing cards in homes, in social gatherings, privately or publicly, and this applies as much to those our correspondent calls "certain persons in high standing," as it does to the young lady or the young man who is or should be teaching in the Sabbath Schools even in the remotest village or community in the Church.—PRESIDENT JOSEPH F. SMITH in *Improvement Era*.

PARENTS THEIR CHILDREN'S BEST COMRADES.

THE most dangerous type of mother on earth is one who boasts of the absolute innocence of her daughter while glorying in the daughter's popularity with young men. Look after your children, good people, and become their best friends and comrades.

In one high school not very long ago thirty young girls were found renting letter boxes in candy stores or in the postoffice, and carrying on correspondence with men, unknown to their parents. Some of the men, and some of the letters, proved to be immoral. Here again we are left to wonder what the parents are about. You who read these words, if you are a parent, no doubt feel full of gratitude to God that your children are incapable of such deception and such vulgarity. But are they? Do you know they have no such secrets hidden from you? Just because they are your children does not make them models of propriety.

If your young son has never talked to you about sex attractions, never spoken on the subject; if you have never told him the things he must know sooner or later, the great fundamental truths of life, you need not feel at all sure that he is not hiding some secret from you. If your young daughter has been left "as innocent as a babe unborn," as parents are so fond of declaring their girls to be, and if you have not taken pains to make her feel she can come to you with every thought and feeling, then you need not be too sure she has no experience which she does not tell you.

Girls must understand the meaning of their relation to the world; they must know the importance and respect the meaning of sex attraction. They must understand the sacredness of their bodies, and they must not be left to an ignorant vanity, which makes so many young girls imagine it is their own peculiar fascinations which cause men to seek their favors. Young boys must be taught reverence for woman as the mother of the race, the companion and guide of man.—ELLA WHEELER WILCOX.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 3, 1913.

EDITORIAL.

THE SPIRIT OF THE GOSPEL.

WHILE other churches are deploring the darkness and uncertainty that exists among them, the Latter-day Saints are rejoicing in the gifts and blessings of the restored gospel of Christ, and laboring diligently to get the glad tidings before the world. Unlike all religious systems of merely human origin, familiarity and investigation serve but to reveal the surpassing power and beauty of the truth. In the gospel of Christ is unfolded God's eternal purpose in the life of man, which infinitely surpasses the loftiest conception of the human mind. It is not merely a theory of life, but embraces a code of laws covering practically every department of life. It is not, like so much of our modern religion, only a provision for one's personal safety in another world; it is also a working plan for the present, which, when universally received, will regenerate the world. For thousands of years the wisdom of man has vainly endeavored to solve the various problems relating to the temporal welfare and salvation of the human family. It must be admitted, however, that our twentieth century civilization presents many problems that human genius is entirely unable to solve. Poverty, crime and social unrest confront us on every hand. As a distinguished ecclesiastic lately declared, "the darkness seemed to be gaining on the light," even within the folds of the churches. But where human wisdom has failed, God, in His infinite mercy, has opened the heavens and revealed His eternal plan, whereby the world shall in due time be regenerated and the dreams of poets and prophets from the beginning of time be ultimately realised.

The Latter-day Saints, having received and obeyed God's message to the world in this day and age, have been entrusted with the true gospel and with the authority to proclaim it to all nations. As co-workers with God, to whom He has revealed His will and purposes, it is our privilege and duty to acquire fuller knowledge concerning them, that we may thereby be enabled the more successfully to co-operate with Him in their accomplishment. To attain this end it is necessary that we have a right understanding of the gospel and a genuine love for the souls of men.

To understand one's work and to cultivate a love for it, is a psychological secret of success in every line of human endeavor. Men who are worldly-wise are quick to see and apply this principle, and to it very much of their success is to be attributed. It is humiliating to be forced to admit that "the children of this world are wiser in their generation than the children of light."

Our Lord and Master, Jesus Christ, set a perfect example to His followers. He toiled and suffered and died that He might redeem the world. Realizing that upon the fulfillment of His life's mission depended the eternal destiny of countless millions, He rose to the great responsibility, triumphed over death and hell, and opened a pathway to eternal life for every son and daughter of Adam's race. The Old Testament prophets had a vision of the glorious scheme of redemption, and were willing to meet the scorn and enmity of men that they might contribute their allotted part to its fulfilment. To the apostles of old was also given a vision of the ultimate conquest of evil and the triumph of righteousness through the gospel that was committed to them. Like their Master, they toiled and suffered that the world might be saved and the purposes of God fulfilled.

The Prophet Joseph Smith and those who were associated with him in laying the foundation of the great latter-day work were also inspired by their great love for God and for the souls of men. Seeing that the world had departed from the way of truth, and that awful judgments were in store if men would not repent and turn to the Lord, they willingly consecrated their lives and talents to the proclamation of the restored gospel and the re-establishment of the Church of Christ. From that time until the present, in the face of persecution, mobbings and derision, the Latter-day Saints, inspired by the gospel and the blessings it has brought to them, have willingly given their time and treasure for the proclamation of the glad tidings to the world. Many thousands of elders have left their homes and loved ones, confident that they bore a message of life and salvation to the people. Those they left behind have dashed away their tears and made their sacrifices joyfully, feeling that they were privileged to aid in the fulfillment of God's purposes on the earth. The saints, also, in different lands, accepted the restored gospel because they were convinced of its truth, and, recognizing more and more its beauty and divinity, feel that it is of infinitely greater worth than all the sacrifices they are required to make for its sake. In all periods of time and among all peoples, we thus find God's faithful children manifesting the same spirit.

In the fierce conflict with error and worldliness, however, there are dull, leaden days when the heart grows weary. Continued contact with indifference and opposition has a tendency to sap one's enthusiasm. The humble elder, as he goes forth from day to day, bearing witness to the truth, in the hope of leading some

honest souls in the way of life and salvation, sometimes meets with little else than sneers and insults. Under such conditions, the tempter is ever ready to suggest that the people are not worthy of his efforts. The saints, jeered at in the home or the workshop, and receiving the cold shoulder from friends and kindred, may feel depressed at the intensity of the conflict. At such times we all need to reinforce our courage and enthusiasm by examining the foundations of our faith and getting a clearer vision of the glorious goal we are working for and our allotted part in the great plan. We need to consider well our relation to our Heavenly Father and His other children in the world: the duties we owe them, and what will be the result if we are faithful, and also if we fail. We must try to realize our true mission and destiny, and endeavor to raise our lives to the high dignity of our callings. If any one on earth ever had just cause for turning from the world because of its unworthiness, truly it was the Son of God. He loved and suffered and sacrificed so much more than any one else ever did, and in return was treated so shamefully. Paul urges the saints to keep before them the eternal reality of the situation, thus following the example of Jesus, in these words: "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12: 2). We should remember that the same joy is also set before us, as His elders and saints. So the vision that was helpful to Him may be a source of inspiration to us also.

In the life and teachings of Jesus, as contained in the New Testament and the Book of Mormon, we find an expression of His aims and the spirit by which He was actuated. While on earth His supreme aim was to do His Father's will. In conformity with that will, and inspired by His great love for all the world, He assumed the responsibility of our redemption. As Latter-day Saints, we are privileged to co-operate with Him in the accomplishment of this glorious purpose. To be fruitful in His service, we must labor in a spirit of love. Otherwise we are certain to become discouraged. Jesus was not governed in His life and ministrations by considerations of human worth. He labored to bless even the sinful and unworthy, knowing that every human soul is priceless in His Father's sight. Work that is done from a sense of compulsion is not pleasing to the Lord. A mere formal compliance with His commandments will not merit the same approval and blessing as a cheerful, willing obedience. We should, therefore, strive to cultivate the true spirit of the gospel. An earnest study of the character and purposes of God, as they have been revealed in these and other days, will surely aid us in this direction. The realization that He is the eternal source and fountain of all that is good and beautiful, that all His laws and purposes have been devised in love

and wisdom, for the eternal welfare and happiness of all His children, is well calculated to call forth the highest service and allegiance of which we are capable. To live and labor with such an understanding, and from these motives, will secure for us the purest joy and the greatest reward.

H. J.

MINUTES OF IRISH CONFERENCE.

THE annual Irish conference was held at the Latter-day Saints' Hall, 15a Wicklow Street, Dublin, March 30th, 1913. There were present: Elder Hugh Ireland, of the Liverpool office; President Samuel H. Cornaby and sixteen traveling elders of the Irish conference. There was a good attendance.

The first session commenced at 11 a.m. by singing, "Praise to the man who communed with Jehovah." Prayer was offered by Elder Warren H. Fjeldsted. Singing, "Now, let us rejoice in the day of salvation."

President Cornaby welcomed all to the conference. He trusted that the Spirit of God would be with them, and that they would have an enjoyable time together.

Elder James B. Gray spoke on the importance of baptism. He said it was necessary to be born of water before one could receive the Holy Ghost. John the Baptist baptized with water and testified of One who should come after him that would baptize with fire and with the Holy Ghost. Peter, on the day of Pentecost, also taught baptism for the remission of sins, and he promised them the gift of the Holy Ghost. The Latter-day Saints are preaching the same gospel in the world to-day.

Elder John A. Empey said the Latter-day Saints believe in a God with body, parts and passions, and that the Father, Son and Holy Ghost are three distinct personalities. The scriptures tell us that God appeared unto Moses and talked with him face to face. Jesus said that He was in the express image of the Father. The Prophet Joseph Smith testified that he saw the Father and the Son. The speaker referred to the different degrees of glory, and said if we were faithful we would receive the highest of these.

Sister Jennie Harten very pleasingly rendered a sacred solo.

President Cornaby said he rejoiced in the gospel, for it is the power of God unto salvation to all them that believe. The Latter-day Saints as a people are seeking after all truth. We are promised that if we obey the principles of the gospel we shall receive the greatest of all blessings, which is eternal life. He spoke on the importance of the principle of tithing, and said that if the saints would live up to that law, the Lord would pour out His richest blessings upon them.

Elder Hugh Ireland said he was pleased to meet with the saints in the capital of his native land. He expressed regret that

President Clawson, by reason of important business connected with the Continental missions, was unable to attend. The speaker compared "Mormonism" with the different sects of Christendom. Said that we have a message of supreme importance to all the world. There was no light forthcoming from any other source except the Church of Jesus Christ of Latter-day Saints that could solve the religious problems of the age. Said the churches of to-day dare not examine too closely the foundations of their faith, while the Latter-day Saints invite the most rigid investigation. Spoke of the uncertainty now prevailing in the Christian world. If God spoke in former ages, there is every reason why He should again speak in these days. Our testimony to the world is that He has spoken again and restored His gospel and authority to the earth in this day and age.

Singing, "The Spirit of God like a fire is burning." Benediction by Elder W. A. Noble.

The afternoon session commenced at 3 o'clock by singing. "Come, come, ye saints." Prayer was offered by Elder George A. Clark. Singing, "O, my Father."

The sacrament was administered by Elders Warren H. Fjeldsted and Daniel H. Stuart. During the passing of the same the congregation sang, "While of these emblems we partake."

Conference Clerk George V. Vincent presented the general and local authorities, who were all unanimously sustained.

President S. H. Cornaby read the labor report for the past six months.

Elder George F. Wells said that Divine authority is necessary to administer in the ordinances of the gospel. That authority is vested in the Priesthood. While there is of necessity a unity in the Priesthood, yet in the exercise of its functions divisions are recognized. First, a division into what is called the Melchisedek and Aaronic priesthoods, and in each division there are different degrees of power and each has its special duty to perform. He explained that Divine authority was taken from the earth, but had been restored in this dispensation.

Elder H. L. Sterling, Jr., spoke upon the kingdom of God and the conditions of citizenship therein. Said John the Baptist taught the people to repent, for the kingdom of God was at hand. Jesus commissioned His apostles to go forth and preach the gospel of the kingdom in all the world. The conditions of salvation were clearly set forth by Peter on the Day of Pentecost. Every principle of the gospel must be obeyed, and one was just as necessary as the other. Explained that baptism was the door of admission to the kingdom of God.

Sister Jennie Harten very beautifully rendered "The Lost Chord."

President Cornaby spoke upon the resurrection. He showed that all things with which we are acquainted pertaining to the world

are subject to change, not only man, so far as the temporal body is concerned, but the fowls of the air and the beasts of the field, that all are subject to pain and distress and shall wax old and die. Showed that through the atonement of Jesus the demands of justice were satisfied and the bands of death were broken. Explained that another law was given which was that man should not commit any evil and that the penalty attached to transgression of the law was a second death. By obedience to the gospel we may escape the second death. President Cornaby testified to the truth of the gospel and urged all present to be faithful in keeping the commandments of God, that they might attain to a glorious resurrection and live and reign with Christ on the earth.

The evening session commenced at 7 o'clock by singing, "O ye mountains high." Prayer by Elder Norval A. Smith. Singing, "High on the mountain top."

Elder James L. Madsen said he was not ashamed of the gospel of Christ, for it is the power of God unto salvation. Some people claimed that faith was all that was necessary to salvation, but we as Latter-day Saints believe that we must have works as well as faith. Spoke upon the confusion that exists in the religious world to-day, and urged the necessity of earnest investigation to find out the truth. He explained the dream of Nebuchadnezzar, and testified that the God of heaven had set up His kingdom upon the earth, as predicted by Daniel.

Brother and Sister G. Bower and Elder G. A. Clark sang a trio, entitled "School thy feelings."

Elder George A. Clark said that the greatest question in the world to-day was which of all the churches is the true one. Proved that baptism was the door of entrance to the kingdom of God, but said we must not stop there. We must meet together often and renew the covenants which we have made with our Heavenly Father. Spoke of the institution of the last supper by the Savior, who instructed His apostles to meet often and partake of the sacrament in remembrance of Him. Dwelt upon the life of the Savior and the love God had for mankind in permitting His Son to come into the world and redeem us from our fallen state.

Sisters Jennie Harten and Elders Grover P. Greaves and Samuel Russon rendered a sacred trio, entitled "Galilee."

Elder Hugh Ireland referred to the discourses of the previous speakers. Said that one could not go into any other church and hear the same number of speakers talk upon so many different doctrines, where all blended so harmoniously together. The reason for this is that we have the truth, the authority to teach it, and the Spirit of God to enlighten us. Spoke upon the revelations that have been received in this dispensation. Said the Bible was the greatest book in the world, and we place the Book of Mormon alongside of it, and testify that it has come from the same source. There is nothing in it that is contrary to the teachings of the Bible.

The fountain of revelation had not run dry, and never would. Spoke upon the many important questions the Latter-day Saints have received light upon, as to where we came from, why we are here and where we go after we leave this probation. Said that to be exalted in the kingdom of God we must take up our cross, follow Jesus and keep His commandments. Testified to the Divine mission of the Prophet Joseph Smith, and urged all to remain faithful to the truth.

President S. H. Cornaby endorsed the remarks of the previous speakers. He testified that Joseph Smith was a Prophet of God, and that the gospel of Christ had been restored to the earth in these days, with all its gifts and blessings. Thanked the members of the Dublin branch for the kindness shown the elders and visiting saints.

Singing, "Come, O Thou King of kings." Benediction by Brother William Duncan.

On Monday, March 31st, 1913, at 10 o'clock, President Cornaby and Elder Hugh Ireland met with the elders in Priesthood meeting. Reports were given, questions were asked and answered, and some good instructions given.

GEORGE V. VINCENT, Clerk of Conference.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at 106 Ann Street, Belfast (Irish conference), Thursday, March 20th, 1913, when four souls were added to the fold of Christ. Elders James B. Gray and George V. Vincent officiated.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home March 21st, 1913, per s.s. *Tunisian*: From Great Britain—Philip C. Reynolds, William C. Davidson. From Switzerland and Germany—Herman L. Senn. From Scandinavia—Carl M. Gjettrup, Victor D. Nelson, Arno W. Sorensen, John E. Christensen, Haldor Johnson. With the company were twenty-six emigrants in charge of Elders Herman L. Senn, William C. Davidson and Carl M. Gjettrup. Elder Fred Summerill, Jr., of the Netherlands mission, has been honorably released and sailed for home March 29th, 1913, per s.s. *Franconia*.

Successful Socials.—On Wednesday, March 12th, 1913, a successful social was held at 85 Church Street, Lancaster (Liverpool conference), in honor of Brother and Sister Arthur Sycamore and family, prior to their departure for the land of Zion, and also in commemoration of the Relief Society organization in the Church. A large number of elders, saints and friends were present. A select program was followed by refreshments, games and a suitable gift to the departing family. The evening was enjoyed by all.

The sisters of the Northampton branch (Birmingham conference) gave a splendid "tea" and social on 15th March, 1913, at the Latter-day Saints' Hall, St. Michael's Road. There were about fifty saints and friends present. A good program was rendered, consisting of songs, recitations, and a motion song by eight girls from the Sunday School. After the program, games were indulged in. All present had an enjoyable time. A sum of twenty-three shillings was realised, which will be used to buy a new carpet for the aisle.

On Monday evening, March 17th, 1913, the Relief Society of the Blackburn branch (Liverpool conference), held a special meeting and social in commemoration of the anniversary of the founding of the organization. An appropriate program, consisting of songs and remarks by the officers and elders of the local branch, was rendered. President Ann Yates also gave a report of the condition of the local organization, which was most encouraging to all concerned. After the meeting an informal social was held and light refreshments were served. All present had a delightful time.

District Meeting. — A district meeting of the Watford branch (London conference) was held on Sunday, March 9th, 1913. President James B. Walkley and five missionaries were present. The first session convened at 2:30, and, after the opening exercises, President Walkley said that our lives should show progression after joining the Church. Our testimonies can only be strengthened by living up to the precepts of the gospel. The local and general authorities were presented by Conference Secretary E. G. Chamberlain and were unanimously sustained. Sister Evelyn Clark sang a soprano solo. Sister E. J. Walkley urged the necessity of building up a person's faith and not tearing down his ideals. Said that persecution was our heritage, and she rejoiced in it, as it helps us to be united and valiant in the faith. Elder E. G. Chamberlain sang a sacred solo. Elder Clarence E. Jones spoke on revelation, reviewing the different epochs when God had spoken to His prophets. Showed that revelation was not limited to any age or people, but wherever and whenever God desired to reveal Himself. Bore testimony that God had revealed Himself in this day and again restored His gospel to the earth. At the evening session, beginning at 6 o'clock, Elder E. G. Chamberlain said that the gospel can be applied to every phase of life. He compared our idea of God with that of the world. President Walkley said that those who persecute the saints are influenced by the evil one and are being deceived. The fulfillment of the prophecies made by Joseph Smith had proved him to be a true prophet. People were gradually coming to believe the gospel, and the ideas taught by the Prophet Joseph Smith were spreading over the earth. God was anxious that all His children advance and progress in truth, and opportunities for all earnest persons will ever be opened up that they may at length come to a knowledge of the gospel.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT

Church History.

Lesson XI. A Temporary Home in Clay County.

Textbook: One Hundred Years of Mormonism (Evans), pp. 182-191.

I. Reception Given the Exiles.

1. Comparison of the inhabitants of Jackson County and Clay County.
2. How the saints lived there. (a) Temporally. (b) Spiritually.
3. Regard they had for Zion.

II. Importuning Officials.

1. Judges. (a) General view of "Mormon" difficulties. (b) The "Mormons" in the district court. (c) Result.
2. The Governor. (a) Petition sent him. (b) Result.
3. The President. (a) Commandment of the Lord respecting. (b) Details of fulfillment. (c) Result.

III. Zion's Camp.

1. Revelation from the Lord concerning.
2. The "Army." (a) Means adopted to collect. (b) Plans of meeting. (c) Equipment.
3. The army marching to Missouri. (a) Description of. (b) To one who might look on. (c) To one of the army. (c) Committee despatched to the Governor. (d) Who they were. (e) Result. (f) The camp on Fishing River.
4. Movements of the enemy. (a) Threats concerning "Joe Smith's army." (b) Junction of forces prevented.
5. Conference between Joseph and Col. Sconce.
6. The Army in Missouri. (a) Purpose of the army as elicited from the Prophet by Gillium. (b) Efforts at arbitration—result.
7. A prophecy fulfilled. (a) A plague predicted. (b) Cholera breaks out.

IV. Redemption of Zion.

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